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LAWRENCE COLLEGE

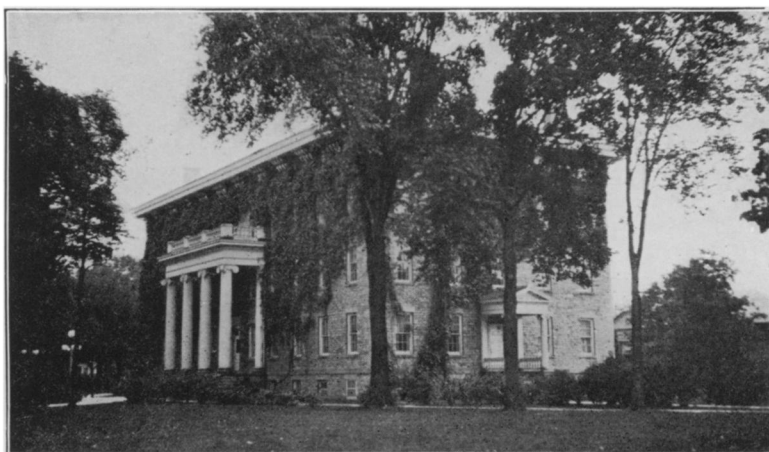
SAMUEL PLANTZ

Lawrence College has just passed what President Nicholas Murray Butler has called "one of these invisible lines which the imagination draws across the chart of changeless time." The seventy-fifth anniversary of the founding of an institution of learning is really no more important than its seventy-fourth or seventy-sixth, but custom has underscored some of the lines on the chart of time so that they stand out in bold relief and are given corresponding significance in our imagination. We, therefore, have our golden and our diamond jubilees when we stop to consider the work of pioneers and founders, and note the progress and achievements of institutions they have established during the procession of the years. Lawrence College at its last commencement, by historical addresses, an elaborate historical pageant, and the inevitable banquet with toasts and good cheer, celebrated such a milestone—its seventy-fifth birthday. Because of this and doubtless because the work of our colleges and universities, although a quiet force not much thought about by the masses, is among the most potent in molding the sentiments, formulating the ideals, and determining the characteristics of our civilization, the writer has been asked to prepare this article on the history of one of the two earliest institutions of learning in Wisconsin—Lawrence and Beloit having come into existence the same year.

There were various factors or influences which conspired together for the founding of Lawrence College. One of these was the missionary activities of the Christian church. It has been said of the fathers of our nation, "They had hardly erected shelters for themselves and for their households before they were thinking of a college." The same was true of those Christian leaders who came to Wisconsin when it



LAWRENCE INSTITUTE
First building, erected 1848-49



MAIN HALL, LAWRENCE COLLEGE
Second building, erected 1852-53

was a wilderness to lay the foundations of a Christian commonwealth. Says the Reverend William Sampson, who had much to do with the founding of Lawrence:

It is difficult to estimate the importance of furnishing education facilities for the population in a republic like ours where the sovereignty is vested in the people and the perpetuity of our civil and religious institutions depends on virtue and intelligence.

Again he says:

For several years before a providential opening seemed to occur for commencing such an enterprise in Wisconsin there was a prayerful anxiety on this subject: several of us had talked the matter over, but could fix on no definite plan or location. We concluded that a college for both male and female students where each and all should be entitled to equal educational advantages was a desideratum.

In another place in Mr. Sampson's interesting autobiography, we read that the early preachers were greatly interested in what could be done to establish opportunities for the education of their children and those of their parishioners.

The second influence in the founding of the college was the growing belief in the destiny of the great Northwest which was beginning to get hold of the mind of the East. For a long time many people had little appreciation of the West, and especially of Wisconsin. Many said that the latter "never would fill up," that "Illinois had taken all the good agricultural land on the south and Michigan all the valuable mineral lands on the north," and that "between the two were trees and rocks and fish and wild beasts, but not much chance for men." But there were others who had caught the vision. They, like Henry Clay on the summit of the Alleghenies, heard the tramp of coming millions. Among these men was Amos A. Lawrence, a graduate of Harvard College, who founded two institutions in the West—one at Appleton, Wisconsin, and the other at Lawrence, Kansas, which has become the university of that state. It was only a man of great insight and large patriotism who, when Wisconsin was a wilderness, could cast his eye 1200 miles west-

ward and think of founding a college in a primeval forest, 200 miles from a railroad and sixteen miles from a stagecoach line.

The third element is even more interesting, touched as it is with the element of romance. Mr. Lawrence would not have become interested in Wisconsin but for the fact that, due to the encroachment of white men on their ancient home in New York, certain tribes of Indians were led to immigrate to new lands which had been in part arranged for them by the government in the neighborhood of Green Bay. One of the principal advocates of this immigration was a man by the name of Eleazar Williams, who held the honorable position of missionary among them, and who seems to have had dreams of founding a new kingdom, similar probably to the far famed Iroquois confederacy, he to be its dictator or head. Mr. Williams had received an education under the tutorage of Nathaniel Ely of Longmeadow, the Reverend Enoch Hale of Northampton, and at Dartmouth College. He was in 1816 sent as a missionary to the Oneida Indians, and had such influence among them that within a year the tribe sent a memorial to Governor Clinton stating they had abandoned their idols and accepted Christianity, and desired no longer to be called pagan. In 1838 President Van Buren granted to Mr. Williams a tract of over 5000 acres of land located not far from De Pere. Later Mr. Williams made the claim of being the lost Dauphin of France, stating he had been brought to Canada at the time of his mother's death and placed in care of Thomas and Mary Williams, the former being a descendant of the famous Eunice Williams of the Deerfield massacre. How early Eleazar Williams made this claim cannot be determined, but the Reverend Mr. Lathrop, who introduced him to Mr. Lawrence in 1845, says the first he heard of it was in 1848. However, the fact that Prince de Joinville came from France to Green Bay in 1841 and had long private interviews with Williams has led many to

believe that Williams had made earlier claims. Mr. Lawrence himself nowhere in his correspondence mentions the lost Dauphin story, so that he was doubtless more interested in Williams' work as an Episcopal missionary to the Indians than in any other fact. His son, Bishop William Lawrence, in his biography of his father gives us the following account:

The pressure of circumstances had brought him [Eleazar Williams] to Boston as early as 1845 to raise money on 5,000 acres of land on which he lived in Wisconsin. Rev. Dr. Lathrop, whose father was also a missionary among the Indians, interested Mr. Amos Lawrence in the matter, but on account of his health, the burden of loaning the money was taken by his son. The result was that, as the fortune of the lost Dauphin waned, Mr. Lawrence was drawn more and more into the investment, until he found himself the unwilling possessor of over 5,000 acres of land in the Fox River Valley Wisconsin.

But the incident has an interest as showing that with the ownership of property came also a sense of responsibility for the welfare of those who lived upon it or near it. For as soon as the 5000 acres fell into his hand he wrote his agent (a Mr. Eastman of Green Bay):

I have been thinking of the establishment of an institution of learning or college on the Williams land, and there seems to be a good opportunity, not only for improving the tone of morals and the standard of education in that vicinity, but also of conferring a lasting benefit on a portion of our countrymen who most need it. I have a high opinion of the adaptation of the principles of Methodism to the people of the West, and I think, from all I can learn, that their institutions are carried on with more vigor and diffuse more good with the same means than any other. It seems to me decided by experience that all literary institutions must be controlled by some sect, and efforts to prevent this have often blasted their usefulness. I should desire most of all to see a Protestant Episcopal institution; but that is out of the question, as our form of worship is only adopted slowly and never will be popular in this country. I think the old fashioned name "college" or "school" is as good as any: "university" would hardly do for so young a child.

Mr. Eastman conveyed the substance of this communication to the Reverend William Sampson, presiding elder of the missionary district of Green Bay of the Rock River conference, which included the territory south of Green Bay to the Illinois line and from Lake Michigan to Wisconsin River. He brought the matter to the attention of the Rock

River conference at its next session held at Peoria, Illinois. The conference committee on education returned Mr. Eastman's communication to Mr. Sampson with an instruction to get the name of the gentleman who was making the proposition—it having been withheld by Mr. Eastman—and to open correspondence in order to see what could be done. Mr. Eastman for some reason declined to give the name, and the matter was dropped. It so happened, however, that the Reverend Reeder Smith, a Methodist clergyman, called upon Mr. Lawrence about this time and asked for a contribution for a college to be started in Michigan; Mr. Lawrence refused on the ground that he was interested in starting a college in Wisconsin. Mr. Smith secured the right from Mr. Lawrence to attempt to bring his purposes to a successful conclusion, and arrived in Fond du Lac the last of November or first of December, 1846. He interviewed Mr. Sampson and the Reverend Henry R. Colman, with the result that a notice was given for a meeting of laymen and ministers in Milwaukee to consider Mr. Lawrence's proposition, and "quite a number convened the 28th of December." Mr. Smith presented Mr. Lawrence's proposition, which was that he would place in the hands of trustees \$10,000 to start a college in the neighborhood of De Pere, if the Methodist people of the territory would raise a like amount. The offer was heartily accepted and a committee appointed, consisting of Reeder Smith, George H. Day, and Henry R. Colman, to prepare a charter and present it to the territorial legislature then in session. Mr. Sampson writes in his autobiography:

I did not reach Madison until the following week. Mr. Smith had preceded me and got the charter before the house, and when I arrived they told me they designed to kill the bill when it came up again. Having friends in both branches, I secured an interest in favor of the bill and it finally passed and was signed by Governor Dodge, January 17, 1847.

This charter is an interesting document, the original copy being in possession of the Appleton Public Library.

It named the institution "the Lawrence Institute of Wisconsin": it provided for the "education of youth generally," which was understood to mean male and female; it stated "the annual income shall not exceed \$10,000," showing the idea of a college in those early days; it gave the power to confer the usual college degrees; it determined that the trustees should number thirteen; it said the institution should be located "on the Fox River between Lake Kakalin and the foot of Winnebago Lake"; it provided that its works should be developed "on a plan sufficiently extensive to afford ample facilities to perfect the scholar"; it stated that the annual conference of the Methodist church in Wisconsin "shall elect also annually by ballot a visiting committee consisting of nine whose duty it shall be to attend all examinations of the institution and look into the condition generally," reporting thereon annually to the trustees; and it made the following rather remarkable pronouncement, considering the sectarian controversies and rivalries of the period: "No religious tenet or opinion shall be required for the qualification for the office of Trustee except a full belief in divine revelation; nor of any student shall any religious tenet be required to entitle him to all the privileges of the institution; and no particular tenets distinguishing between the different denominations shall be required as a qualification for professors in said institution and no student shall be required to attend religious exercises with any specific denomination, except as specified by the student himself, his parents or guardians." This was probably inspired by the wishes of Mr. Lawrence, who said: "The school is to be under the control of the Methodist denomination though it is specified that a large minority of the trustees shall be from other denominations. I trust it will be conducted so as to do the most good, to diffuse the greatest amount of learning and religion, without propagating the tenets of any sect." These injunctions and agreements have been strictly adhered to.

The charter did not altogether meet the approval of Mr. Lawrence, especially the provisions that the income of the school should be limited to \$10,000 and that the president should be elected by the conference rather than the trustees—provisions which were changed at his suggestion in a new charter.

The day after the petition for a charter was offered, another petition was filed asking for the granting to Lawrence Institute of a portion of the 140,000 acres of land made to the territory for university purposes. Mr. Eastman says that the matter was poorly handled, and Reeder Smith's especial emphasis on the aptness of Methodism to advance education "prejudiced the members of other denominations and especially the Roman Catholics; and the petition, though read three times failed to pass."

The next important matter was the selection of a location, the charter having stated only that it should be somewhere between De Pere and Winnebago Rapids. A number of sites were offered, one by a Mr. Jones of what is now Neenah, consisting of forty acres of land and four stone of water power. Mr. Lawrence preferred that the institute should be on or near the Williams land, but Mr. Sampson seriously objected on the grounds of difficulty of access and because the settlers were mainly French and half-breed Indians. A committee consisting of Henry R. Colman, Reeder Smith, and William Sampson traveled on foot or horseback the whole river bank of the lower Fox, and agreed upon what was called Grand Chute as the location for the new school. The reasons which influenced them are indicated in letters written to Mr. Lawrence. Thus Reeder Smith says: "The river embraces a water power which, in my opinion is to be a second Lowell. This spot is to exceed in interest any other point on the river. This is one of the most enchanting and romantic spots I ever saw." Mr. Colman wrote to Mr. Lawrence: "In beauty of scenery, fertility

of soil and the opportunity afforded for fine farming country around the institute, it exceeds by far any on the river." Few viewing Appleton with the banks of the river lined with manufacturing plants and the flow of water controlled by dams, can realize the primitive beauty of the place as described by various persons who early visited the spot. Thus S. R. Thorp of Green Bay, on March 1, 1849, wrote to Mr. Sampson:

Having recently visited Grand Chute on Fox River, it gives me much pleasure to send you this brief account. A view of the location confirmed the universal testimony of its surpassing salubrity, beauty, and even sublimity. The surrounding country is pleasingly undulating on a general level. Through this the pure, living waters of Lake Winnebago have worn a deep broad channel, with many a graceful curve and abrupt sweep. On either side is seen a steep bluff, now receding, now beetling and bold, a hundred feet above the dashing flood. Many ravines branch out from the river in some of which ripple the modest rivulet. Here too are the "*sedes recessae*" and "leafy dells" of deep and sombre gloom, that poets speak of. Over all waves a forest of almost every variety of trees. From shore to shore stretches zigzag a rocky brink, over which the rapid waters fall four feet and then shoot off down into a quiet basin below. Here is water power unsurpassed this side of Niagara; for here the largest tributary of all the northern lakes falls thirty feet; and is on the line of navigation now being improved from Green Bay to the Mississippi.

To the selection of this site for the institute rather than the Williams land Mr. Lawrence graciously yielded saying: "I shall be gratified, if it is successful and shall take pride and pleasure in rendering it assistance, if it be conducted on correct principles."

The location selected and a campus of sixty acres having been given by George W. Lawe of Kaukauna and John F. Meade of Green Bay (although the thirty acres donated by the latter was never obtained, owing to the machinations of one of the supposed friends of the institution), the trustees were confronted with the problem of the securing of funds to match Mr. Lawrence's conditional offer of \$10,000 and also to erect the first building. The scarcity of the population and the poverty of the pioneers made this a large under-

taking which could never have been accomplished but for the faith, enthusiasm, and self-sacrifice of the missionary preachers. Writing from memory, the daughter of one of these preachers has left us the following account:

They gathered at my father's home at Oshkosh, for my father, S. M. Stone, was a preacher in charge of the Winnebago circuit which embraced the whole county. There on the lake shore in a log parsonage, ten by twelve feet were its dimensions, those noble, self-sacrificing men planned for the institution before there was a tree cut in Appleton, and not only planned but divided their little store to start the wheel rolling. My father at that time gave \$100 which was a fifth of all his earthly possessions, and the rest did likewise.

The Reverend William Sampson, who had more to do with starting the enterprise than anyone else, makes this statement in his autobiography:

I spent many a sleepless night in planning to meet the exigencies of the hour. In order to carry forward the work I found it necessary to dispose of my property in the city of Fond du Lac where I owned a dwelling, two lots and thirty acres of land, also one hundred and twenty of timber lands two miles north on the west side of the lake. As money was close I had to sell at a great sacrifice, but risked all, reputation and property on the success of Lawrence University.

A little later Honorable Mason C. Darling, who was the first president of the Board of Trustees, mortgaged his property for \$3,000, taking some pledges for scholarships as security. The first subscription paper is in the vault of the college. It reads: "*Notice to the Benefactors of Our Country*—The Lawrence Institute is to include a preparatory and Teacher's department, under the same charter, according gratuitous advantages to both sexes of Germans and Indians." Then follows a long statement about the beauty of the location and the purposes of the institution. Among the subscribers' names are those of Governor Seymour of New York, Governor Stone of Connecticut, and Governor Harris of Rhode Island. About this time Samuel Appleton of Boston, through the solicitation of Mr. Lawrence, gave \$10,000, the interest on which was to be used as a library fund. In consideration of this gift, it was decided to change

the name Grand Chute to Appleton. The plan of raising funds was to sell scholarships for \$50, which would entitle the owners to free tuition for ten years. Later these scholarships were sold for \$100 and made perpetual. Nearly 1200 of these scholarships were sold in the early days, and it is needless to say came very nearly exterminating the institution. They were later bought up and so the situation was saved.

At the annual meeting of the Board of Trustees held in Fond du Lac, August 9, 1848, it was announced that sufficient money had been secured to meet Mr. Lawrence's conditions and to begin the enterprise. The Reverend William Sampson was elected principal, and he and the Reverend Reeder Smith, elected "agent," were authorized to begin the erection of the first building, with the expectation that it would be opened the following November. Mr. Sampson gives us the following interesting account of his first activities as principal:

I arranged matters at home, packed my trunk and the 7th of Sept. 1848 left for the scene of operations. I took the steamer Manchester the same they used to draw over the sand bar at Taychedah with a yoke of stags, arrived at Neenah about noon, secured a passage alone in an Indian dugout to the Grand Chute and took lodgings in a shanty hotel about a mile south of west from the present court house, kept by Mr. Thurber, the nearest house to the place of business. On the 8th of Sept. I began to cut away the thick underbrush and soon had a road cleared from the old Indian trail on the river bank to the block on which Mr. Brewster's beautiful residence now stands. I cleared off the brush and the necessary preparations were made for the erection of the building in the center of that block. Col. Blood soon had a bill of timber as per agent's order, cut a road through the dense forest to Duck Creek, where the agent had engaged the lumber, employed teams and soon was doing "Land Office" business. A towering pile of lumber was on the ground. The agent had let the contract of putting up the building to Wm. H. McGregor of Sheboygan and he sent John P. Parish and Mr. Blake who came in Oct. or Nov. with their families, erected shanties and went to work.

It is a tradition that on one occasion the workmen were driven from their task by wolves which attacked them. The building was four stories in height, and was seventy feet

long by thirty feet wide. The first story was of stone and the others of wood, a cupola topping the structure. It was to serve for chapel, recitation, and dormitory purposes.

With the erection of the building, settlers came pouring in so that when it was completed, November, 1849, there were in Appleton the beginnings of a village. The institute was opened with due ceremonies on September 12, 1849, "with Rev. Wm. Sampson as principal, R. O. Kellogg, A.B. Professor of Languages, James M. Phinney, Professor of Mathematics, and Miss Emilie M. Crocker, Preceptress and Teacher of Music." The price of tuition was three dollars for the term of eleven weeks in the elementary English branches, four dollars in the higher English branches, and five dollars in languages, mathematics, and the natural and moral sciences. On the first day thirty-five enrolled, by the eighth of December the number had increased to sixty, and by Christmas time there were seventy-five. About this time the Reverend Henry R. Colman, on account of failing voice, **resigned** the pastorate and became steward. His son, the Reverend Henry Colman, D.D., now residing in Milwaukee, came with him to enter the school, and thus describes the situation:

My father unable to preach from a broken voice became steward and boarded teachers and students for \$1.50 per week, including bed-linen, while the institution threw in the room rent. I rang the bell, made fire for morning prayers at six, when Professor Kellogg came down with his tallow dip, read and shivered, shivered and prayed, while the students sat around wrapped in long shawls or big overcoats, which covered a multitude of negligencies.

It has previously been stated that the charter and first subscription paper made it clear that the school was to furnish equal opportunities to male and female students. Mr. Lawrence was not especially pleased with this venture, but did not oppose it. It was remarked that when he visited the school some years later and addressed the students, he ignored the girls' side of the chapel and spoke directly to the

boys. Seventy-five years ago there was little sentiment in behalf of the higher education of women, and only Oberlin College had attempted it on a strict equality. It is interesting to note that as early as 1849 the doors of this school established in a wilderness threw its doors wide open to both sexes. At the fiftieth anniversary Dr. Henry Colman, in his historical address, said:

Here women as well as men have boasted with Emerson:

"I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain."

But while the boys and girls recited together and had equal opportunities, there was an outward show of separating them into a men's and women's department, and at graduation they had separate exhibitions and received their diplomas separately, because as some one remarked, "Pres. Cook did not want it known in the East he was at the head of a co-educational school."

As there were no students who were prepared for college, the institute—the title of which was changed in 1849, by act of the legislature, to university, contrary to the desires of Mr. Lawrence, who wanted the term "college"—had to begin with elementary work. The course of study when compared with that of the modern high school is most interesting, and would put the present-day high school lad on his mettle.

FIRST YEAR

First and second quarters: Latin, natural philosophy, chemistry

Third and fourth quarters: Latin, Greek, geology, botany

SECOND YEAR

First and second quarters: Latin, Greek, algebra

Third and fourth quarters: Latin, Greek, geometry

THIRD YEAR

First quarter: Latin, Greek, algebra, mental philosophy

Second quarter: Latin, Greek, algebra, moral science

Third quarter: Latin, Greek, rhetoric, political economy

Fourth quarter: Greek, elements of criticism, logic

The course for the girls was the same except that French was substituted for Greek, with the privilege of taking Greek

if desired. It is at least worthy of consideration, whether students who went through this course seventy-five years ago did not have a better mental development and greater power of thought than those who come out of our secondary schools today.

As a study in educational progress, it may be worth while to consider briefly the discipline these students of seventy-five years ago were under as compared with the college students of today. The catalogue says:

In the government of the school the faculty while strict, firm, and watchful will endeavor to secure not only the improvement of the students but their happiness, and to induce in them such habits as become ladies and gentlemen among which habits are appreciation, punctuality, and politeness.

We shall not give all the rules, but for brevity the more striking:

During the hours of study no student shall be unnecessarily absent from his room, or leave the institution's premises, or visit the room of a fellow student without permission of one of the officers.

At no time and in no case shall clamorous noise, athletic exercises, smoking tobacco in seminary buildings, be allowed; nor shall the use of profane or obscene language, intoxicating drinks, playing games of chance or indulging in indecorous conduct be allowed in the seminary buildings or elsewhere.

A strict observance of the Sabbath will be required of all students. On no account may they go abroad into the fields, frequent the village, or collect at each other's rooms without permission from the proper officers. Sobriety and silence must be observed throughout the Sabbath. Attendance at church morning and afternoons is required.

No student may attend mixed assemblages or parties of any kind; nor may any gentleman or lady ride or walk together without express permission.

If any male student have a relative in the female department whom he wishes to see he can go to the steward's room and there converse with her.

Weekly exercises in declamation and composition were required of the gentlemen, but composition only was required of the ladies. On alternate Saturdays exercises of a literary nature were carried on by the students. Orations and declamations were given and the school newspapers

were read. Debating became the main interest of the men, and a debating society was formed the first year of the school.

As the first college class was to be formed in 1853, it was thought best to elect a president, and September 1, 1852, the Reverend Edward Cook, D.D., of Boston, was chosen. One of his pupils thus writes concerning him:

He brought to Lawrence University, in aid of his presidency, a thorough, highly finished, classical education, with rarely equalled polished manners and ways, all supplemented by 18 years experience in eastern seminaries and in pastorates in Charlestown and Boston. He was neat to a fault in attire, his face clean shaven. His learning was measured and dignified to a degree. He was faultless in speech, measured by a synthesis and distinctness of enunciation, that rendered him an elegant, cultivated and most interesting conversationalist and speaker. His lectures, orations and sermons were replete with eloquence and grace and were of a high order. He walked with measured gait, always with a cane, in true colonial style.

It must have been something of an undertaking for this polished scholar with his silk hat and cane to adjust himself to this "wilderness school," but he seems to have accomplished it, and to have left a deep impression on his students.

It was during the presidency of Dr. Cook that what is now known as Recitation Hall was erected. At the time it was dedicated, 1853, it was by far the finest building in the state. The Milwaukee *Sentinel*, speaking of it in 1856, says: "This building is the largest and best of its kind in the West." Dr. Alfred Brunson in his dedicatory address was even more extravagant and said, as a college building "it will compare favorably with any similar one in the United States, if not in the world." President Cook collected about him a most able faculty and the college won a fine reputation for scholastic work, but he was not a financier and the school went behind each year, until in despair of bringing it through financially he resigned. He was succeeded by Dr. Russell Z. Mason, who was connected with the college as professor of natural science, and was regarded as the man who could lift

it from bankruptcy to prosperity. The trustees strictly enjoined him not to run the institution further in debt. Soon after his election he went to Boston, where Governor Lee Claflin and Mr. Lawrence gave him \$10,000 each. Besides these gifts he raised \$20,000 to clear off the indebtedness on the school. President Mason was not simply a financier. He was a scholar and a man of noble character and of great influence over his students. He tells, in a brief statement of his presidency, that when he assumed charge there were between 300 and 400 students, and that the endowment fund of \$50,000 had been entirely consumed in running the college.

It was during President Mason's administration that the Civil War broke out. He makes this interesting statement about it:

The guns were leveled, and fired on Fort Sumter. The country was alarmed but resolved. Lawrence University was not slow to declare itself for the Union. A war meeting was called to meet in the college chapel. I was called to the chair; though not strictly according to my ecclesiastical training and relations, I claim the honor of making the first war speech that was made in the community, if not in the state. There were other speeches made that evening by Dr. Davis, Prof. Phinney, Prof. Pomeroy. These speeches all bore fruit. Enlistments were numerous. Prof. Pletschke and Prof. Pomeroy both enlisted that evening and both raised companies and later died in the army. . . . In every subsequent call of Pres. Lincoln for volunteers some of our young men enlisted. I think in one case an entire class, which if I remember rightly was the class which would have graduated in 1864. . . . I think I run no risk of a failure when I challenge any similar institution in the country to show a greater per cent of its pupils and graduates and faculty who responded to the call for men in the proclamations of President Lincoln and Governor Randall.

He goes on to speak of the addresses in the college, of the Honorable Fred Douglass, the Reverend Henry Ward Beecher, and Bishop Matthew Simpson—all among the greatest orators of their day, who made a great impression and received a large response.

Much could be said of the service of Lawrence College in the war, but it will be sufficient to quote the following sentence from one of the speeches of Colonel J. A. Watrous:

Lawrence University has no occasion to blush for the part her sons played in the great war. She furnished hundreds of men who stood in that proud, steadfast wall of blue and performed the duties of private soldiers: she furnished many company commanders: she furnished men who commanded regiments: she furnished an adjutant general for the Iron Brigade: she furnished staff officers and chaplains: and I do not recall one of her sons who came out of the army with a tarnished reputation or a record for inefficiency.

President Mason resigned the presidency in 1865, and Dr. George M. Steele of Massachusetts was elected to fill the vacancy. Dr. Steele was a man with a leonine head, a deep voice, an abundant humor, a rugged personality; he was also a good scholar. For fourteen years he was one of the foremost citizens in Wisconsin, a public speaker much sought after, and a natural leader of men. He wrote for the *North American* and other magazines, and published books on political science and other subjects. At one time he ran for Congress. He pursued the policy as an administrator of cutting the garment to the cloth, so that there was no marked development in the institution. During what is known as the Methodist Centenary Movement for Education, something more than \$50,000 was secured for endowment. The greatest mistake of Dr. Steele's administration was the sale of twenty acres of the college campus—a failure to appreciate the future needs of the institution which it is difficult to understand, but which was induced by the poverty of the school and the great demand for funds. The real importance of Dr. Steele and the largest success of his administration are found in the great influence of his personality upon his students. Dr. Olin A. Curtis, for many years professor of systematic theology at Boston University and later at Drew Theological Seminary, and author of one of the best books on theology written by an American in recent years, says: "In twelve years of student life, in four countries, I have had twenty-eight teachers. But I have not the least hesitancy in saying George M. Steele was the greatest teacher of them all. . . . He could

create for a student a new world. . . . His class-room was a place of large horizons." This is high praise from a man who had studied with Borden P. Bowne in this country and with Dorner and Luthardt in Germany. After being fourteen years with the college, Dr. Steele resigned, tired of the financial struggle.

For four years Dr. E. D. Huntley, known as a lecturer and preacher, chaplain for a time of the United States Senate and pastor of Metropolitan Church, Washington, was president. He was an orator but not a scholar. He was elected largely because of his ability to raise money, and in this he succeeded, securing a legacy of \$50,000 from Charles Paine of Oshkosh and other smaller sums from many sources. During his administration the president's home was built and the Y. M. C. A. organized. Dr. Huntley's health broke down under the strain and he resigned.

The successor to President Huntley was a graduate of Lawrence—Dr. Bradford P. Raymond, a fine scholar, educated in this country and Germany, and a man of admirable personal qualities. He was a great preacher, and published articles and books of value. He found the task of raising money tedious, but was at home in the class room. He was also a fine administrator, winning students by their confidence in him and by his justice and sincerity. He did much to expand the curriculum, introduced elective studies, and brought to the college that great scholar and teacher Dr. Henry Lummis, who for breadth of learning, inspirational power in the class room, intellectual keenness, and debating power was probably the equal of any man who has taught in Wisconsin. For twenty years this man of encyclopedic learning and of gracious personality taught at Lawrence and gave new impulses to scores of young lives. The second building of importance was erected in President Raymond's time—Ormsby Hall, a dormitory for women, being built in 1888. The next year he was called to the presidency of

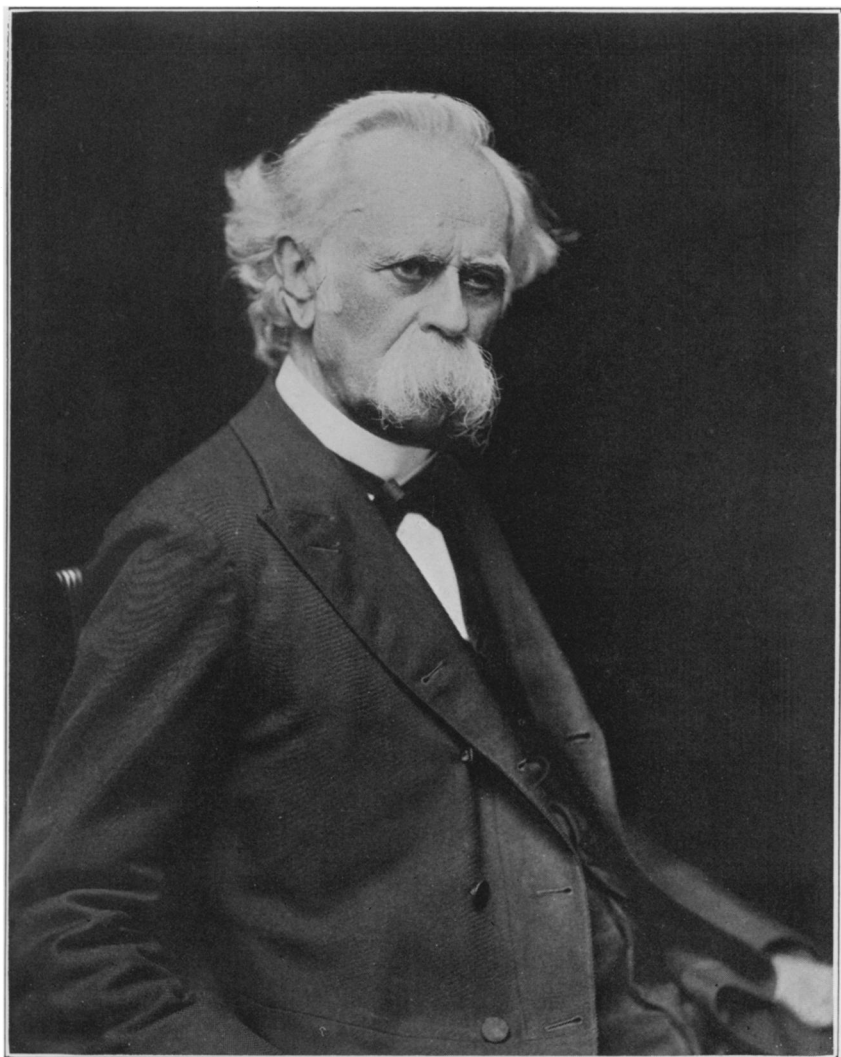
Wesleyan University at Middletown, Connecticut, over which he successfully presided for twenty-five years.

Dr. Raymond was succeeded by Dr. Charles W. Gallagher, who did much to bring the college before the people of Wisconsin and who raised considerable money, most of it never being realized by the college, owing to the failure of two contributors who gave \$25,000 each but were unable to meet the obligations they had assumed. It was at this time that Underwood Observatory was built and equipped. After four years of service Dr. Gallagher handed in his resignation. He was succeeded by President Samuel Plantz, the present incumbent.

During the past twenty-eight years Lawrence has had a steady development. Its plant has been increased by erection or purchase until it now has fifteen buildings. Its equipment has also been greatly extended. The library of 8000 volumes has now over 41,000. A museum has been built up which is one of the largest collections owned by any institution of college rank in the country. The 53 courses of study in the college have increased to 293. The endowment of less than \$100,000 has grown to nearly \$2,000,000. The faculty of 9 persons is now 63, and the student attendance in the college department, which was 83 in 1895, was the last year 870. The college has developed a strong conservatory of music, but has dropped the academy, the business college, the school of expression, the school of art, etc., which it had when President Plantz assumed control. Its total attendance in college and conservatory last year was 1287. The college has property, plant and endowment, now valued at nearly three and a half million. It has various honorary organizations, like Phi Beta Kappa; the American Association of University Women; Tau Kappa Alpha, an honorary debating and oratory fraternity; Pi Delta Epsilon and Theta Sigma Pi, honorary journalistic fraternities. It also has thirteen social fraternities and sororities. The college has

come to be recognized as one of the strongest in the Middle West and as maintaining high scholastic standards.

In closing this account of the history of Lawrence College, in which a wealth of material has been omitted because of the necessary brevity, a word should be added about the influence of the college on the state and nation. Nearly 14,000 young people have studied for a longer or shorter period at Lawrence. Of this number fully 3000 have taught for a time in the schools of the state. Nearly 400 have become lawyers, over 350 clergymen, more than 200 physicians and dentists, 80 editors, and many more are inventors, engineers, business men, keepers of homes, and representatives of various occupations and callings. Lawrence has graduated United States senators, congressmen, governors, judges of circuit and supreme courts, members of legislatures, college presidents, artists, authors, scientists, and men high in the councils of the church. It has sent about 50 missionaries to various parts of the earth. It has graduates who are teaching in more than a dozen of the largest universities from Harvard down. No one can estimate the diameter of its influence. It is not a private institution, but belongs to the state and nation. In the last war it had over 500 of its students, graduates, and teachers in the service. It seeks to maintain the highest Christian ideals, to mold character as well as impart knowledge, and to stand for those principles in our civilization which are the basis of its progress and security. The location of the college makes it certain that its growth will steadily continue, and that its service to society will be multiplied with the flight of the years. It has just celebrated its seventy-fifth birthday, but is still only in its youth, and the period of its largest service to humanity is yet ahead.



HENRY LUMMIS, D.D.
Professor at Lawrence College, 1886-1905